

BD 555

.C6













1284011

HINTS

TOWARDS THE DEVELOPEMENT

OF A

UNITARY SCIENCE,

OR

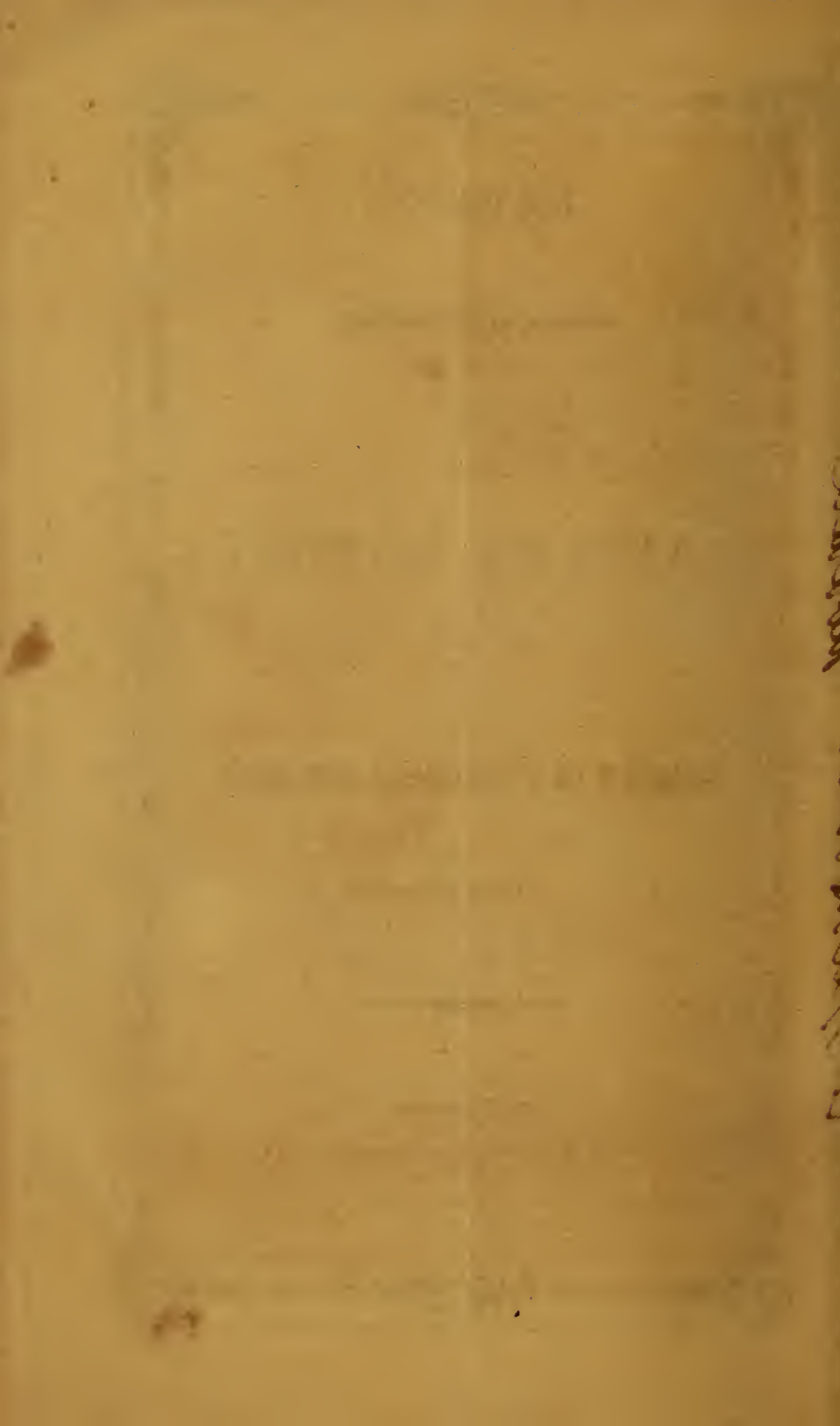
SCIENCE OF UNIVERSAL ANALOGY.

$\frac{26}{5502}$   
BY GEORGE CORSELIUS.

ANN ARBOR:

S. B. M'CRACKEN, PRINTER

1846.





# HINTS

TOWARDS THE DEVELOPEMENT

OF A

# UNITARY SCIENCE,

OR

# SCIENCE OF UNIVERSAL ANALOGY.

BY GEORGE CORSELIUS.

5 ANN ARBOR:

S. B. M'CRACKEN, PRINTER.

1846.



BD555  
C6

THERE is an order of truths which deeply concern our welfare, and yet have no immediate relation to any worldly views of honor or gain. They have a higher use—indeed the highest of all uses—that is to enable us to think truly and to act justly. The end of all things is *use*. Whatsoever is not useful, practical, is of no estimation. All Truth is practical; and if we regard any truth as merely speculative, it only proves that such truth has no home in our affections. Thus, to the sensual and worldly minded man, the highest truths of philosophy and religion are non-practical—they have no relation to any end of his; hence he disregards and rejects them, unless indeed he can make merchandise of them, or make them minister in some way to the pride of his own understanding.

The subject of the following essay may, to some minds, appear to be of this merely speculative character; when nevertheless, in the light of true reason, it cannot appear otherwise than pre-eminently practical, as it relates immediately to the true end of man's creation. It is the subject of Universal Unity, the Unity of the Sciences, the Unity of the Universe, the all-pervading analogies which bind all things into a One, and unite that one with its Infinite Cause.

I beg to premise, that although on this great subject I have nothing really new to offer, yet I am aware that it lies in good part out of the common field of thought, and involves many truths that may not be at once recognized as such. But as respects these, we shall not fail to remember that we are yet at an immeasurable distance from the ultimate boundary of attainable truth—that our minds are capable of indefinite growth—that consequently our views of Truth cannot remain fixed; they must be enlarged and continually renewed, if there is any principle of vital growth in our minds. No finite intelligence, indeed, can see the truth as it is in itself, in its transcendent glory in the Infinite Mind. Our minds can receive but an obscure and feeble image of it. This image, if we love the truth and honestly pursue it, will become more distinct and better defined, a more accurate copy of its Divine Original or Prototype. Bearing these facts in mind, and putting off the illusion that our present attainments and prepossessions are the standard and test of every thing that is or can be known, we shall be prepared to pursue our inquiry. It is obvious, that on a subject co-extensive with the Universe itself, the most that can be done is to present a few hints and suggestions, which, however, may open the way for establishing some general principles.

---

This Universe in which we are, is not, as some are willing to believe, a bundle of shreds and patches, without order or connection of

parts. Neither is there any thing arbitrary in its adjustments. It is the perfect work of the Divine Wisdom; by the Word of His Power are all things upheld, and kept in their appointed order; except so far as man, by the abuse of his freedom, has brought in perversions; but even these have their limits and their laws. This Divine Logos or Truth, from which the Universe has its birth, is also the True Light which enlighteneth every man that cometh into the world. Hence the laws of the outward world are, in their lower plane, the counterparts of the laws of our own minds. However strangely this announcement may strike the minds of some, we do nevertheless, every one of us, every hour of our lives, think and act upon the assumption that it is true. The truth of every science rests upon the fact of a perfect correspondence between the subjective and the objective; between the world within us, and the world without us: and if this correspondence does not exist, our whole life is an illusion, a fantastic dream!\*

This truth may be illustrated by familiar facts.

Every work that is done by an intelligent being is done for some end. To act without an end is to act blindly. Every work of man has a purpose in it. It was made for some use, real or imaginary. There can be no intelligent action, no work, without a specific purpose, or end, in the mind of the worker. Take some machine, for example, a watch. This little machine has a use; it was made for an end. This end is to tell the time of the day. This being the purpose or use of the watch, all its parts, the spring, the cylinder, the wheels, and every part of each wheel, and the adjustment of every part and of the whole, are made with distinct reference to this end. *This end is the principle of Unity* which pervades the whole machine. The watch is a *unit*, because every part thereof conspires to actualize its end or use. The watch is the *effect* of the purpose and the skill of its maker. It existed in his mind before it was thrown out and actualized in the world of space and time. Here then are three things—the purpose or end of the watch-maker—his skill—and the effective operation thence resulting. Or the end, the cause, and the effect. Without this trine nothing can exist, and it is manifested in every work of man. It is the mind itself of the man imaged in his work. The work, as to its end and contrivance and all the minutest particulars thereof, corresponds to the intentions and ideas of its maker. It is the image, the correspondent, the symbol of his mind, for the man is in all his work.

This being the truth as respects the working of our finite and very imperfect intelligence, how much more must it hold good in the workings of the All-perfect, Infinite Intelligence, who is Order and

---

\* Suppose this being to be introduced to the actual creation,—would not the possibility of its knowing and comprehending it, arise from the *correspondence* between the outward reality and the ideas within? Would it not understand the outward world, just so far as it had the law and archetype within?"—[Elements of Logic, By Henry B. Tappan. Int. View p. 42.]

Truth itself, and from whom all human intelligence is derived. The Creator of the Universe is law and order in its very essence, and whatsoever proceeds and exists from him, must proceed and exist according to law; and thus bear a distinct reference to the grand design or end of the whole Universe. Now it is, as we shall soon see, a matter of the greatest importance to know what this grand end or unitary principle of the Universe is, in order that we may rightly understand any subject whatever.

We have observed that whatsoever proceeds from the Divine Wisdom must proceed and exist according to law. The popular notion of the first creation having been a chaos, is a simple absurdity. There never could or can be any such thing; for disorder itself, moral evil, the kingdom of darkness, has *its* laws, *its* order, which is simply the inversion of true order, and without *law* there can be no existence. Now what is the office of law? Is it not to distribute, to associate, to harmonize indefinite varieties into a one? All things which stand in the order of their creation, by virtue of that order, form a one, held together by ineffable harmonies, by mutual uses, by sympathies which often send their genial glow through the heart of the humblest and least perfect of sincere workers in the cause of truth and good. And all beings who have inverted this order in themselves, do likewise form one kingdom, one organic whole, antagonistic to the former, but controlled and held in subjection by it. It is a familiar remark that crimes and vices are seldom found single, but where one is deliberately persisted in, it soon brings all its kindred with it: And we are told that whosoever deliberately breaks one commandment of the law has, in reality, broken the whole. The kingdom of darkness, though it be a kingdom of selfishness, and therefore of discord and bitter conflict and eternal war, is not, as to its ruling principle, a house divided against itself; and he who wilfully confirms himself in one evil binds about him the electric chain which shall unite him indissolubly with the whole. This does not by any means imply that all who are in evils are equally evil. Every body or organism has one life, but this life exists in very different degrees of intensity in different parts.

But let us trace this principle of Unity among some of the objects of the natural sciences.

When we begin to study the natural objects around us, we soon find that all the countless multitude of individual things, associate themselves in groups and series of groups, which naturalists describe as species, genera, orders, and classes. A very superficial view leads us to think of natural things under the three different divisions called the mineral, vegetable, and animal kingdoms; the objects which compose each of these kingdoms having certain common properties which class them together, and distinguish them from the objects of each of the other kingdoms. Similarity of certain external and visible characteristics is the basis of this classification, and of the distribution into minor classes, orders, genera and species, of the ob-



jects of each of these kingdoms. If natural things did not admit of this classification, if a principle of unity did not pervade their boundless variety, science, it is obvious, would be impossible. But by the help of these all-pervading analogies, we are enabled to bring an indefinite number of individuals under a single expression.\* It is hardly worth while, perhaps, to notice the question which some metaphysicians have puzzled themselves with,—whether the law of these classifications exists in the human mind, or in external nature? Nearly all such questions arise out of the one-sidedness, the want of catholicity in the human understanding in its present darkened state. The principle of classification, of order, of unity, exists both in nature and in the mind which contemplates it; just because the natural world is, as we have before noticed, a perfect transcript from the world of mind: the world of mind and the world of matter, the world of causes and the world of effects, form together one Universe. The law and order of the spiritual world, descending to a lower plane, or flowing forth into the plane of effects, becomes the law and order of the natural world, and is exhibited under the conditions of space and time. I know not, indeed I can hardly hope, that I should be able to present this truth in such a way that all minds could at once see it; but a brief illustration will show what is meant. Take the lowest developement of the law of Universal Unity, the ultimate fact of the material world, the law of gravitation and cohesion, which binds the material Universe together; do we not in this observe a perfect analogy and correspondence with the highest truth of the spiritual world, even the truth contained in those “two commandments on which hang all the law and the prophets?” Let us not deny our kindred with this humbler world beneath us. For

“How could the beauty of material things  
So win the heart and work upon the mind,  
Unless like-natured with them?”

And whence

“That look, so like to feeling, which the bright  
And glorious things of nature ever wear?”

We have spoken of the agreement and correspondence between the worlds of mind and of nature; but as the world of mind is in the whole, such it is in each of its individuals; for man, individually, as well as in the aggregate, is, in his normal state, an image and likeness of the Infinite Spirit, in and by whom all things exist. Each individual mind, then, must, of necessity, contain within itself, the elements of all things which exist without it; and on this correspondence, as we have before observed, depends the truth of all human science, and the very reality of our life itself. For what could the individual man be if he were not in correspondence with the universe without him? Imagine such a being if you can, and see what

---

\* See note at the end.

he will amount to! What could he know, or do? It was hence that in the ancient wisdom, from which the men of this 19th century have yet many things to learn, man was called a microcosm, or universe in miniature. This is a truth belonging to the science of universal unity which I shall presently attempt to elucidate farther. But I wish to dwell a little longer on the analogies of natural objects.

A principle of unity pervades each of the classes into which the objects of natural history are distributed: And there is no violent disruption of continuity in passing from one class to another, but a gradual transition by intermediates. As Coleridge observes, "the metal, in its highest forms of being, is a mute prophecy of the coming vegetation, into a mimic semblance of which it chrystalizes;" and it is at length agreed that the transition from the vegetable to the animal kingdom is so imperceptible, that it is impossible to separate them by a distinct line; and the different classes and orders in each of these kingdoms are, in like manner, connected by ambiguous or intermediate natures. Thus says Buffon. "The apes tend to approach man; the bats are the apes of birds which they imitate by their flight; the porcupines, the hedge-hogs, by the quills with which they are covered, seem to indicate that plumes can belong to other creatures as well as birds; the armadillos, by their scaly shells, approach the tortoise and the crustaceous tribes; the beavers, by the scales of their tails, resemble fishes; the ant-eaters, by their sort of beak or trunk without teeth, and by their long tongue, again remind us of the birds; and finally, the phocæ and the sea-calves, and the manatti, form a little body apart, which is the most salient point before arriving at the cetaceous tribe."

Again, we shall find in each genus, both of the animal and vegetable kingdoms, one prominent species, in which the distinctive attributes of the genus exist in their highest perfection. Such is the wheat plant among the cereal grasses, the oak among quercine trees, the lion and the eagle among rapacious beasts and birds. Around this central or pivotal species are grouped, in order, the other species of the genus, as they gradually degenerate and depart from the common type or pattern, until the distinctive attributes of the genus fade away in the ambiguous species, which form the connecting links with other genera.

Let us trace our analogies a little farther. "The most cursory inspection," says a judicious writer on this subject, "will show that the lower orders of creation, all present, in a certain manner, an image of man. How strong is the tendency to the human form, for example, which is observeable among all the subjects of the animal kingdom, and even, though more remotely, among all the subjects of the vegetable kingdom likewise! The animals which differ most in their external shape from man, have, nevertheless, most of the organs which are found in the human body,—especially those which are most essential to life; though all display them under endless varieties; all have heads, bodies, feet; in their heads are eyes, noses,

mouths, ears ; and in their bodies, hearts, lungs, and other viscera. As the animal descends in the scale of existence, the resemblance becomes less perfect ; yet most of the species retain the principal organs, and where these cease, their place is supplied by something analagous, which performs their office in a manner suitable to the animal's nature:

" So, again, the similitude between the animal and vegetable kingdoms,—the mutual relation which they bear to each other,—is in many respects very conspicuous. They melt into each other by such imperceptible degrees, that there are animals whose sensitive powers are not much greater than those of vegetables, and there are vegetables which exhibit such an approximation to sensation, as renders the propriety of assigning them to the vegetable kingdom almost a matter of doubt. But even those which most decidedly belong to this department of nature, exhibit, in a remarkable manner, their affinity to the animal kingdom : they display under another form, some of the most important attributes of the latter. Not only are they, in common with animals, animated by a decided principle of life,—are propagated from parents, grow from an obscure germ to maturity, flourish in vigor, provide for the continuance of their species, decline and die,—sometimes from the agency of disease and sometimes from the mere agency of time ; but their life is maintained in an exactly analagous manner. Trees, and indeed all vegetables, circulate sap, which is their blood, through vessels answering to arteries and veins, from their root which answers to the heart ; and they inhale and respire air, through their leaves, which perform for them the office of lungs. And the developement of their sexual system by Linneas has brought to light other wonderful analogies. The discoveries of modern science have even gone farther, not only establishing general analogies between all animals and all vegetables taken respectively together, but between particular classes of animals and particular classes of vegetables ; and thus leading to the conclusion, that every individual species in the vegetable kingdom has a species answering to it in the animal kingdom ; or that certain vegetables are, in their kingdom, what certain animals are in theirs ; discharging like functions in regard to the whole."\*

These analogies, as we have already intimated, can be traced down even into the mineral kingdom. We have referred to the mineral productions which, " when left to assume, without constraint, the forms most agreeable to their nature, seem to extricate themselves from their originally unplastic state, and aspire towards the kingdom immediately above them, emulating so exactly the vegetable shape, that, judging by this test alone, it would be difficult to determine to which province of nature they belong." And the investigations of Liebeg have done much to point out the resemblances between the laws of chemical affinities, and those of vegetable and animal nutri-

---

\* Rev. S. Noble. Plenary Inspiration of the Holy Scriptures, Lect. 3d.



tion. "But look again at the image of the circulation of the blood, and thus of the animal creation which is exhibited in the globe we inhabit. No one can inspect the map of an extensive country, and the plates representing the venous system of the human body in works of anatomy, without being struck by the similarity of form between the rivers in the one, and the veins in the other; both rise from innumerable minute origins, wander through an infinity of small channels which diminish in number and increase in size as they respectively coalesce, till they unite in a common trunk which carries them to their final goal. Nor is this an analogy which is only such to the eye. The water is to the terraqueous globe, in some degree, as the blood is to the body: So they are both circulated throughout the whole in an analagous manner, though by very different means. While the heart by its contractions and expansions performs this work for the animated frame of man and animals, distributing the blood by the arteries to nourish every part of the body, and recalling it by the veins; the mysterious economy of alternate evaporation and condensation accomplishes the same task for the insensible frame of the earth. By this are the waters raised from their great storehouse, the ocean, transported by the clouds, which execute the office of the arterial system, to the parts where their fertilizing agency is required, discharged in showers to irrigate the soil, collected again by the rills and rivers as an immense system of veins, and so carried back to their common reservoir, to be thrown again and again, as long as time shall endure, through the same circulation."\*

We have spoken of the grouping together of individuals and species,—or of the analogies which unite them. But if we analyze an individual, for example the human body, we find it made up of several distinct systems or classes of parts, having each its distinct function, yet all ministering to the unitary life. We find a digestive organism, a sanguineous system, a nervous system, a respiratory system, &c. Each of these systems or parts of the human organism, has its distinct function, yet all are interactive and mutually dependent. The nervous system, the sanguineous, the absorbent, have each their centres and expansions. The nerves, the blood vessels, the absorbents diffuse themselves from their centres to every part of the body, and fill every the minutest part with their presence. They are distinct at their centres and in their main branches, but in their minute ramifications they become blended and assimilated, so that their differences can be no longer traced. The arteries are lost in the capillary veins and lymphatics, or blended with the nerves in the muscular fibre, the glandular structures, and the cellular tissues.—We have here, as every where, distinct groups with their centres, their expansions, and their transitions into each other: and all co-operating in their order, all actuated by the central unitary life, the

---

\* Rev. S. Noble. Plenary Inspiration of the Holy Scriptures, Lect. 3d.

living soul, which, through the brain and its derivations, is omnipresent in its little world, giving to the material body its form and shape, and harmonizing its immense complexity of parts to a living whole. Man, the living soul, is a unit. But by this living soul we do not mean the simple, uncompounded, unsubstantial somewhat, that the psychologists dream of. The human soul, though a unit, is not a simple thing without distinction of parts and powers, but an infinitely complex spiritual organism. It has not, according to the acute analyst, Dr. Brown, one or two faculties ; or a dozen or so, according to others ; or thirty or forty, according to the older phrenologists ; but its faculties are as numberless as the minute glands in the cortical substance of the brain, or as the stars in the heavens, or as the species of things in the world without us. All the boundless variety of the outward world has its counterpart here. What is a faculty, but the power to know or do some thing ? and have the things that we are made to know and do ever been counted up ? They never have been and never will be. Yet in the midst of this endless variety the most perfect unity reigns ; wherever a human soul exists in its unperverted, normal state. All the affections and faculties of this mind belong to the two essential constituents of the human being, the Will and the Understanding ; and these two grand faculties, in their unperverted state, or when restored to true order, act as a one ; what the understanding sees as beautiful, and true, and right, the will loves as just and good, and this the man loves to do. There is no longer a separation of what God hath joined together ; there is no longer any conflict or war, but peaceful activity ; peace, in its gentle might, in its majestic meekness, reigns supreme, and holds the powers of darkness and evil in eternal subjection. And this happy state of the individual is the image, the exact type, of a true society, of a church, a commonwealth, of the universal brotherhood of man, when the laws of Universal Unity shall be understood and obeyed.

We have hitherto dwelt chiefly upon the analogies that exist among natural things, in the world of effects. We proceed to consider briefly a higher order of analogies ; those, namely, that exist between things natural and things spiritual ; between the world of effects and the world of causes, the world of matter and the world of mind. Let us attend a moment to what we should understand by the world of effects and the world of causes.

In the world of nature there are no causes ;—the phrase *natural cause* is a solecism, as much so as *cold heat*, or *dark light*. In the world of nature are *facts*, *phenomena*, arranged in orderly series—nothing more. And so far Mr. Hume and Dr. Brown are right. But when they assert that we have no other idea of cause than that of uniformity of sequences, they assert what is simply untrue. We have an idea of cause, of power ;—it is a fundamental verity of reason itself. But if we think sanely of causes, we shall think of them as belonging to a higher and more interior world than that of nature. The rational mind cannot separate from the idea of cause that of in-



telligence, of will, of personality. The denial of this position involves all the absurdities of atheism or pantheism. Man, during his present life, belongs to both of these worlds. His mind or spirit belongs to the spiritual world, or world of causes. He has rationality and freedom, he can originate motions and effects—effects corresponding with his intention and his thought—external, visible effects, which reflect and image forth his purpose and his skill; as we noticed in the example of the time-piece. But his material body, which, in its lower plane, presents an image or counterpart of his mind, belongs to the natural world, or world of effects. His spiritual part, which is the very man himself, is active; his natural part is passive; it goes where it is sent, and does what the man commands. The material particles of which it is composed, have no predilection for any particular form, but have an equal aptitude for any form. They existed in innumerable vegetable and animal forms before they were arranged in their present positions. It is the living soul, the life whereof is from the One Infinite Fountain of Life, which arranges all the material particles into forms corresponding with its own affections and powers.—The end of Education is often said to be the formation of a sound mind in a sound body; and this is true: for then the man is every whit whole: all his faculties and dispositions are harmonized; and the material instrument renders a prompt and ready obedience to the commands of its owner. He is a unit—a true image of order, an image indeed of his Creator. He is a true image of what the Universe was before moral evil entered it, or of what the Universe may yet be, when it shall have purged off its dross. He is such an image because everything in him is brought into order—in other words, because he has a sound mind in a sound body—these two parts of his being are brought into exact correspondence.

The existence of material things pre-supposes the existence of spiritual things, as every effect implies a cause. The whole of Natural Theology, so called, is built upon this truth: for, says the learned and philosophical apostle, “The invisible things of God, from the creation of the world, are plainly seen, being understood by the things that are made.” Here it is expressly declared,—and we know it to be true—that we have the faculty, if we will use it, of seeing the infinite in the finite, the spiritual in the natural, the cause in the effect. It may be *seen* there; it is not matter of inference but of intuition. The Divine Creator has, in some degree, impressed an image of Himself on all His works. They are living mirrors which reflect, more or less imperfectly, the lineaments of His Divine Love and Wisdom; and in this is seen the end and cause of their existence.

We had occasion to remark at the outset, that the *end* of all things is use; that every intelligent being has an end in all his work; and we will add that the perfection of every work is in proportion to the skill with which all the parts are made to minister to its end; or, in other words, the perfection of every work is in proportion to *its unity*. Is it not so? It was matter of dispute with the learned in the last

century, whether final causes, or ends, were among the proper objects of philosophical inquiry—a conclusive proof how deeply the mind of that age was immersed in sensualism! Let us hope that the present age is able to think more sanely; for all the signs of the times indicate that the age of materialism, of doubt, and denial, is passing away; and that the age of philosophy and faith is dawning. We may at length understand, that if we do not see things from their ends and causes, we can know next to nothing about them. What progress would the wild man make in acquiring a knowledge of our watch, if the consideration of its end or use was excluded from his inquiry? This is the very thing that can enable him to understand *what* it is, and *why* it is. If we do not recognise an end, a use, in every thing which exists, we are so far atheists. In this end or use we have an image of the Divine Love or Goodness; in the arrangements by which this end is secured, we have an image of the Divine Wisdom. Even in those things in which the order of creation has been deranged by the abuse of man's free-agency, we still see that which has reference to something which exists in the Creator, though not as an image, but as an opposite. For all evil consists in the perversion of what is good; it has no independent ground of existence.

We conclude therefore that our Creator had an END in the creation of this universe; that, consequently, every individual thing that exists has a distinct reference to this end; and that to this it owes its whole significance and use, and, indeed, its very existence; for surely nothing can be created or permitted to exist without an end, and all ends centre in the grand unitary end of the whole creation:—And, farther, we conclude, that if we do not know this end of the creation, we are in no state to think rationally upon any subject whatever. We owe our rationality to this very circumstance, that we are able to understand the true ends and uses of things; and we can understand the parts of any thing only by understanding their relation to the whole. But a knowledge of the end of the Universe implies a knowledge of the attributes of the Creator. Hence all true rationality commences from a right knowledge of the true God. And thus we conclude that the philosophy (so called) which does not recognize the Divine Word as the fountain of all genuine light, is necessarily blind or insane. Not such were the philosophies, or forms of truth, taught by Pythagoras, by Socrates, by Plato and his genuine followers. They were too humble and too wise to arrogate to themselves the wisdom which they taught. In its shining truths they saw, as we see, the light of a long lost golden age—"fragments from the wreck of paradise" which had floated down the tide of ages to their own time.

But what is the end of the Divine Creator in this Universe? It may be plainly seen by all who are willing to see, that it is the indefinite multiplication of beings made in His image and after His likeness, to whom, from the Infinite Fullness of His Divine Love, He may communicate the felicities of eternal life. There can be no

higher created being than man. All below the Creator can be only more or less perfect images, in their finite degree, of the Infinite Perfections of His own Divine Love and Wisdom. Doubtless there are creatures of a higher order of humanity than we; beings more perfectly human, truer images of the Divine Perfections, more perfect recipients of that life of good and truth which is the essence of unperturbed humanity. But they are all parts of the *one* humanity, brethren and equals to the humblest and weakest of sincere and true men upon this earth.

Man, then, is the being for whose sake this universe exists, and he exists to satisfy the Divine Love of God; or in other words, to receive from his Creator the endowment of all human perfections and happiness. **THIS END IS THE PRINCIPLE OF UNITY IN THE UNIVERSE.** Seen from this point, it bears, in every part, the image of the Divine Unity; because every part and particular has a distinct reference to the end for which the whole exists. This end was, of necessity, in the Divine Mind, when the Universe, with its infinity of objects, was produced, as surely as the watchmaker had *his* end and purpose, when he produced his time-piece. Every thing below man, in the order of his creation, exists for the sake of man. The idea of man, then, in the Divine Mind, included the idea of everything below him; and he is therefore the medium through which, and from which, everything below him was created. We do not, in making this assertion, forget the fact, that the material world, and numerous races of animals, were created, in order of time, before man; still man was the *end*, the final cause, of the creation, and this end, *in the Divine Mind*, was the medium through which and by which, the lower world was *first* created. Could Creation have been effected without an end? could the Infinite Wisdom act blindly?—But the work of creation is still going on. Preservation, we know, is perpetual creation. The Universe is re-created at every moment; and the creative energy must, of course, descend through the higher to the lower links of the chain. Now that man exists, all the lower tribes of living things must derive their life through him. He, being nearest the Creator, is the secondary cause, or medium, through which the Universe is continually created: Hence all things below him have in him their types or patterns; or they are all images or counterparts of some dispositions or qualities in man. And this fact will enable us to explain the existence of perverted creations; the tribes of noxious and destructive animals and poisonous plants. Can any man who thinks sanely, believe that the tiger, the fox, the wolf, the viper, the rattle-snake, came directly from the hands of the Creator; or that they could exist until man, by the abuse of his freedom, had perverted his own nature, which is the medium through which the creative energy reaches the lower links of the chain of being. There is nothing in our adorable Creator to which these things correspond, except as opposites. He could not intend the creation of such things as a part of his plan, any more than he could intend the creation of



evil men. But since man has introduced moral evil into his life, since he has changed the truth of God into a lie, and changed the life itself he receives from his Maker into selfishness and its long train of malignant and destructive passions, it is right and useful that he should see the images of his perverted dispositions in the perverted and hideous creations about him. Since the tiger principle and the viper principle are in man, it is necessary and right that there should be tigers and vipers upon the earth. Since man has introduced disorder into his passions and his will, it is right that the etherial media, the colorific, electric, and galvanic energies, which are the connecting media between spirit and matter, should also be deranged, and through them the climates of the earth, and the equilibrium between heat and cold. Should we not hesitate to believe that our Creator designed so large a part of Africa for a barren and burning desert, generating poisonous airs destructive to life ;

“ Where nature breeds, perverse,  
All monstrous, all prodigious things ; ”

Or so large a portion of North America and Asia to be the seats of perpetual cold ? Do we not know that in the primeval time, the plains of Siberia down to the Northern ocean, were covered with a rich tropical vegetation, and vast herds of elephants and other harmless animals, whose bones are yet mingled with the soil ? Doubtless the same thing was true of the northern parts of this continent. And what has been may be again ; nay, must be. For if the prophecies of the Divine word, and the better instincts of humanity, are believed, we cannot but conclude that the covenant shall be renewed as of old, the state of primeval innocence and wisdom shall be restored upon the earth, and endure forever.

These views will appear to some as an improper blending of natural science with Divine Truths. I know it has been the chief employment of the learned for a century or two past, to separate what God hath joined together ; to separate faith from reason, and charity from faith, and science from religion, and man from man, and the Universe from God. The work of disintegration has been going on for ages, until every thing, science, society with its complex interests, the church, and human nature itself, are broken into fragments, and the human understanding, belittled by the contemplation of minute external differences, has become almost incapacitated for the reception of interior and universal truths. Thus men

“ Overlook the mass,  
But fasten each on some particular crumb,  
Of doctrine, or belief, or party cause.”

It is right to distinguish all these things, but distinction is not separation—it is the condition of orderly union. It has been my purpose, thus far, to show that a principle of *Unity* reigns amidst the infinite variety of God's works ; to show that the universe is *one* as God is one : And since all things form a one, in which each part has its place

and its use, I have wished to make manifest the truth that no particular thing or science can be properly understood except by a knowledge of the whole, that is, of its end or use. If we do not regard every particular science, and every particular thing, under its relation to the grand end of the Universe, or under its relation to our Divine Creator, I repeat that we can know next to nothing about it.\* What could we know of the parts of any human work, even, if we viewed them isolated from the whole and from each other? What could you understand of a segment taken from one of the wheels of a watch, if you studied it without any knowledge of the end or use of the machine of which it forms a part? You could see that it was made of brass, that it was the segment of a circle with little notches in the circumference, and this is just the amount of what infidel, or fragmentary, science can tell you of any subject whatever. We therefore conclude that there can be no genuine knowledge without a grand unitary science corresponding with the universe itself, embracing the ends and uses of all things, and assigning to every particular science its rank and its place. Without this knowledge of the *end* for which all things were made, or of "the chief end of man" to which all subordinate ends, and the uses of all things below him, ascend, and in which they find their centre, we can know nothing as we ought to know.

The time is coming, and now is, when all knowledge, all truth, must be harmonised. Faith and science must no longer be set at variance.

"All Truth is from the Sempiternal Source  
Of Light Divine,"

and it loses its rightful power when broken into hostile fragments. The disorder which man has introduced into his nature is reflected in all his systems of science as well as of society—in the conflicts of nations about disputed rights, and in the strifes of political parties and religious sects. But in the midst of all this warfare, the spirit of harmony is still at work; order is gradually arising out of the moral chaos; a clearer perception of the true *end* of society and of all things, is opening in the minds of men. The age of Universal Unity is dawning, and streams of heavenly light are beginning to pierce the clouds that have gathered about the mind for ages. With thinking men the conviction is common, that we live in a wonderful age—an age moved by unprecedented activities, and beginning to be controlled by grand and new ideas—ideas apparently new, but in reality as old as the earliest revelations of Divine Truth. Great Truths, which the evil of man's state had covered over with its black

---

\*"Since, then, all things are either caused, or causes—assisting, or being assisted—mediately, or immediately,—and all are related to each other by a natural and imperceptible bond, which unites together things the most distant and dissimilar, I hold it impossible to know the parts, without knowing the whole; and equally so to know the whole, without knowing the parts in detail."—*Pascal*.



pall, are emerging from their long eclipse, and false institutions and perverse societies are troubled by their light in which they can see nought but threatening judgments and a consuming fire. It is, to the bold and the strong in faith, a time of rich promise, but also a time of great present disquiet and mourning to many of the wise and good. The good man cannot be happy without a church and a state to look up to. He has not that now. He can reverence neither. Both the Church and the State are arraigned before the judgment-seat of a higher truth than their own, and they have no good defence!

It would be interesting to trace some of the manifest bearings of this subject of Universal Unity upon every department of human thought and action; upon morals and jurisprudence, and civil and religious polity; upon the church and the commonwealth in all their interests and duties; upon the mental and moral training of the individual, and the whole conduct of his life; and upon the organization of industry and commerce. But the limits prescribed to this Essay will allow of but a few hints on one or two of these subjects.

1st. *Of the State or Commonwealth.* This, as all other things, can be understood only from a just view of its end or use. It is in the order of Divine Providence that the different races of mankind should be distributed into tribes and nations, each distinguished by its peculiar characters and genius, and inhabiting a limited portion of of the earth's surface. A State is an association of individuals for mutual protection, the establishment of justice, the security of freedom, and the promotion of the common welfare. A *true* State or commonwealth has respect to *all* the interests of man, material and moral; and regards the former as existing for the sake of the latter. Its life is neighborly love, a regard for mutual good, the principle of Christian Brotherhood. Every nation is bound, of course, to govern itself by those laws of order which shall promote the highest good of all its members without distinction; restrain nothing but *disorder*, and secure the most perfect freedom to all commendable and innocent purposes, thoughts, and actions. The law of Universal Unity embraces within its order the law of universal freedom; for no good is done by man except in freedom. A true commonwealth will know no other "national honor" than that which is found in deeds of justice and good will, and in the virtue, wisdom, and happiness of its people: Its members will feel themselves bound together by a common life, each caring for all and all for each. There will be little dispute about "the rights of man," for these, being involved in the absolute duty of all men to *do right*, will be regarded as unquestionable and Divine;—as the plain teaching of this precept, "All things whatsoever ye would that men should do to you, do ye even so to them." This is the great fundamental law of human equality, the Divine expression of the *Unity of the Race*. And this unity of the human race depends, not as some imagine, upon descent from a common ancestor; but on a common life from the One Infinite Fountain of Love and Wisdom.

We assert the unity of the race not only on this earth, but in all worlds. There is but one humanity in the Universe; and from the life of this one humanity is derived the life and the law of all minor associations of mankind, as families, tribes, and nations: and thus each nation or society, by being true to the laws of its own well being, is in the way of promoting the highest good of the race.

In such a society party spirit will have a very limited range of action. Differences of opinion among those who have in view the common good, when tolerated, fade away and are lost in the superior light of a practical wisdom, that knows how to harmonise all honest differences and make them minister to a more perfect union.

Does this order of society suppose a radical change in the nature of man? It is the end of the Divine Providence, and of every dispensation of grace and truth, to effect this radical change in man's nature, and thus restore him to his normal state; and whatsoever teaching or science does not look to this end, is of no estimation. Do we see no aspiration towards the state of order indicated above as that of a true society, no developement of the laws of Unity, in the numerous reforms attempted in all departments of life? Some indications of this tendency we have just noticed. We have observed how the disorder which man has introduced into his nature is repeated in all the institutions of society, and even in all the kingdoms of nature; and it is a favorite theory of speculative men that these external derangements are to be rectified only by bringing the internal into order; and they hence discourage what they call external and superficial reforms, until the internal man shall be set right, when external order will follow of course. The theory involves a half of truth, which is commonly equivalent to a grave error. It is true that the reformation of external disorders must proceed from within, but the reformation within first manifests itself in attempts to correct the more glaring *external* evils. Creation ascends from the lowest degree to the highest; after the light has revealed the dry ground and the waters, appears the grass bearing seed and the fruit tree bearing fruit, the sun yields his living warmth, and the moon and stars their welcome light; the waters become prolific, birds enliven the air, and the earth brings forth its living creatures; and at length when all things are prepared the HUMAN is manifested, MAN appears in the image of his Maker. This is the unchangeable law of creation, and in this order must all *re*-formation whether of the individual or of society, take place. And very striking have been the changes in this direction since the middle of the last century. Need we refer to the astonishing developement of the physical sciences and their applications in the industrial arts, and the three-fold efficiency thereby given to the hand of labor—to the changes favorable to freedom and order, in political institutions—to the warfare waged, not without success, against the grosser and more destructive vices and oppressions in society? True it is, that seen from a merely natural point of view, the issue of this great conflict between light and darkness appears doubtful. Crime and misery

appear to be on the increase ; and evil and selfish passions too often mingle in the enterprises of humanity, and impair their power, and blight their fruits. Yet from all these phenomena of the *movement*, the enlightened friends of progress gather heart and hope. The in-flowing light reveals the thoughts of many hearts, and where deep-seated and inveterate evils exist, it bringeth not peace upon the earth, but a sword. For example, in a society and church so deeply diseased as that of France before the revolution—a society in which disorder and deadliest crime had become fixed in its permanent institutes, while charity and faith had almost perished from the hearts of men—could the entrance of new truths revealing these deformities, fail to be followed by direst convulsions and fearful crimes ? It is much when the evils of man's state and condition are revealed ; when he is awakened from his "sleep in the dust of the earth," though many thereby appear to become more desperately wicked, and their awaking is but to "shame and everlasting contempt ;" for in this way alone can the earth be purged of its evils. The first office of the truth in its mission of redemption, is the execution of a judgment by manifesting, in its own light, the quality of institutions and of men. It is *this* which false societies and evil institutions instinctively dread ; hence the restraints and penalties by which they seek to suppress the free expression of man's honest convictions. But in spite of all these restraints which the Divine Providence, for good ends, permits to exist, the truth finds an entrance to the popular mind through ways that no human authority can close up. Wherever the Divine Word exists, every pure heart and honest mind enkindled by its influence, becomes a burning light, and transmits its rays to all within his sphere. Thus is knowledge and goodness increased by communication, and the darkness dispersed. Of course the grosser *external* evils of man's state and condition are first revealed, and as these are removed, more interior evils are brought to light, as man gathers strength to combat and subdue them. Let us illustrate this reformatory process by an example. One of the external evils which has excited deep and anxious attention, and called forth strenuous efforts for its suppression, is the use of intoxicating drinks. The more interior depravities from which this external vice flows, have been little thought of ; but the vice itself has been combatted almost on its own ground, from motives of worldly interest, of honor, of self-respect and natural affection :—it has been so combatted against, and with great success, because the mass of mankind were incapable of acting from any higher principle. The warfare against evils must begin on the ground where the natural man stands, and from which he can see clearly only gross external vices and crimes. When these are removed, he is elevated to a higher ground, and evils of a more interior and deadly kind, though less revolting in their external aspect, are presented to his view, as defiling his soul and warring against his peace ; and so on through all the stages of his upward progress, until he attains to his rest. And as it is with an individual, so is it with a society. "First is the natural



man, and afterwards the spiritual." It will be easy to apply this principle of progress to every attempt to realize a better condition of humanity—to the efforts in behalf of peace among nations—to the warfare against slavery and every form of injustice, and of human debasement and misery. The state of *celestial Peace*, with its inefable harmonies, its ever joyous activity and freedom, must needs foreshadow its coming; must, before its entrance into the world, cast a feeble and obscure image of its own heavenly form upon the institutions of society and other circumstances of man's external condition. And is there no word of prophecy in the fact that a large and growing band of hopeful men are laboring to actualize a condition of society in which all interests shall be harmonized; in which the precept "Love thy neighbor as thyself," shall be a living fact; where labor shall be attractive and suitably rewarded, and a congenial sphere exist for all? In view of all these efforts of amelioration, may we not "now learn a parable of the fig tree; when its branch is yet tender and putteth forth leaves, then know that the SUMMER is nigh." Yes, *nigh* already in its creative influences, though centuries may pass away before its confirmed reign shall bless the world—before the Will of the Father shall "be done on earth as it is in the heavens."

2d. *Of the Church and Religion.* If we regard the laws of Divine Order, we shall expect to find here the same *variety in unity* as exists in every part of creation. Unity is admitted to belong to the very idea of a true church; but in what this unity consists is not so well understood. It is too commonly confounded with *sameness* in formulas of belief, or forms of polity, or submission to the same external legislative power. But in these things, mainly, must be manifested that boundless variety without which there can be no true and living harmony.

We have seen that the principle of Unity in the Universe and in every individual thing therein, is its *end* or *use*. A watch, or any other work of man, is a *unit*, because all its parts exist for the sake of its end, and conspire to actualize that end; and this is true of every living thing; of the race of man, and of every thing below him; and it is obviously true of every society of men. The Society is one when it has a common *end*, and each member labors, whether consciously or unconsciously, to the attainment of that end. The Unity of the Church, then, must consist in its recognition of a common end, and its sincere and diligent working out of that end. This end is the establishment of the Lord's Kingdom in the hearts and minds of the human race—the putting away of evil and the doing of good. This *principle*, under whatever variety of forms of religion it exists, unites all minds, in whom it reigns, into a one; they have *one* Lord, *one* Life; they are willing subjects of the *one* Supreme Law of the Universe, "brethren in the Lord," and "members one of another." This Union embraces all who are in possession of *any* Divine Truth and religiously obey it. The heathen who know but one precept of the Decalogue (and there are none, perhaps, without at least this

amount of knowledge, else they could not be men,) and observe and keep it as a precept of religious obligation, are thereby placed in communication with *all* truth, and receive, in their degree, the life of heaven: they are thus, in their humble sphere, members of the Lord's body, and should not be treated as strangers and aliens. "A bruised reed and a dimly burning taper," represent their feeble life, but these shall be preserved until the Divine Truth gain its victory. "All members have not the same office," and the perfect human form embraces the whole endless variety of the Universe. Take a humbler illustration: What is the end of the vine? Is it not to bear *fruit*? and we value the vine in proportion to the excellence of its fruit. Yet no part of the vine is precisely like another; and in the whole there is not one leaf, nor one blossom, nor one grape, precisely and in all respects like another: and in this variety of uses and forms, all conspiring in the one unitary form and use, consist the beauty and excellence of the vine. But it has been regarded as a question of great difficulty in the church, how to reconcile the existing variety with the required unity. The difficulty lies in the principle of selfishness, in "the lust of dominion, and the pride of self-derived intelligence." This union does not exist simply because the *end*, on which it depends, has not been honestly pursued. The Christian spirit or *Charity* has been wanting. Overlooking this Divine and all-sufficient bond—"this bond of perfectness"—men have sought to frame external and artificial ones to supply its place; as ingeniously constructed formulas of belief, and systems of polity. But all such attempts have failed, and ever must. The Temple of the Lord is built, not with bricks and bitumen from the plain of Shinar, but of living stones from the mountain. In the language of an author as yet far too little read:

"When a church is first raised up by the Lord, it is in the beginning pure, and the members love each other as brethren; as is known from the Primitive Christian Church after the Lord's coming. All the sons of the Church at that time lived among themselves as brethren, and mutually loved each other: but in process of time charity diminished and vanished away; and as charity vanished evils succeeded, and with evils fables also insinuated themselves, whence arose schisms and heresies. *These would never have existed if Charity had continued to live and rule.* For then they would not have called them schisms and heresies, but doctrinals according to one's opinion, which they would have left to every one's conscience, provided they did not deny principles, that is the Lord, Eternal Life, and the Word, and maintained nothing contrary to Divine Order, that is, contrary to the commandments of the Decalogue.—*Arcana Cælestia*, 1834.

Again: "The doctrine is one where all have mutual love or charity. Mutual love and charity effects that they should be one, although various; for from things various it makes a one. All, however many they are, even though myriads of myriads, if they are in charity or



mutual love, they have one end, viz. the common good, the kingdom of the Lord, and the Lord Himself; and the varieties in matters of doctrine and worship are as the varieties of the senses and viscera in man, which contribute to the perfection of the whole. For then the Lord, by means of charity, flows in and operates, differently according to the genius of each one, and thus arranges all and every one in order, as in heaven so also on earth.—A. C. 1285.

“All doctrines which are true, regard charity as their fundamental; what is the design of doctrinals but to teach how man should live? The several churches in Christendom are distinguished by their doctrinals, and they hence call themselves Roman Catholics, Lutherans, Calvinists, or the Reformed Evangelical Protestants, with many others. This distinction of names arises solely from doctrinals, and would never have had place, if they had made love to the Lord and charity towards the neighbor the principal point of faith. Doctrinals would then be only varieties of opinion concerning the mysteries of faith, which true christians would leave to every one according to his conscience, and would say from the heart that he is a true christian who lives as a christian, or as the Lord teaches. Thus one church would be formed out of all these diverse ones, and all disagreements arising from mere doctrinals would vanish, yea, all the animosities of one against another would be dissipated in a moment, and the kingdom of the Lord would be established on the earth.”—A. C. 1799.

Is not this TRUE?

NOTE.—Since the above pages were written I have read with much satisfaction the lectures of Professor Quinet, of the College of France, on “The Jesuits,” and on “the Roman Church and Modern Society.” Here, as in all the utterances of the most advanced minds, we see an earnest aspiration towards a Universal and living Unity of the Church and of Humanity. Is not the leading idea of the age, of the New Dispensation of Truth, contained in such expressions as these?

“The thought of circumscribing, or despoiling theology, of separating it from science, is wholly modern; for indeed there is but one science, as there is but one true religion; and you cannot depart from the one without departing from the other.”

Speaking of the fragments of truth possessed by all nations:

“The more I discover of these resemblances, the more I perceive every where the principles of the same faith, the relics of one vast church which must one day recover itself and re-unite what the breath of the times has divided.”

“It will be one of the consequences of the social dogma to raise one’s self to that height where churches, divided, separated, hostile, may attract each other, and be reconciled to each other. \* \* \* If the same church should re-assemble one day the tribes dispersed to the four winds, if the members of the human family aspire secretly to be melted into the same compact mass, if the tunic of Christ, for which they cast lots on Calvary, should ever re-appear in its integrity,—I say that science accomplishes a good work in entering first into this way of alliance. One will have for enemies those who love hatred and division in sacred things. No matter; we must persevere; it is man who divides, it is God who re-unites.”

“Certes it would be necessary to shut the eyes to the light, not to see that a new religious aurora is dawning on the world. \* \* \* Every one pretends to shut it up, to circumscribe it, to wall it in, in some particular enclosure; but this Christ, enlarged, renewed, come out, as it were, a second time from the tomb, does not

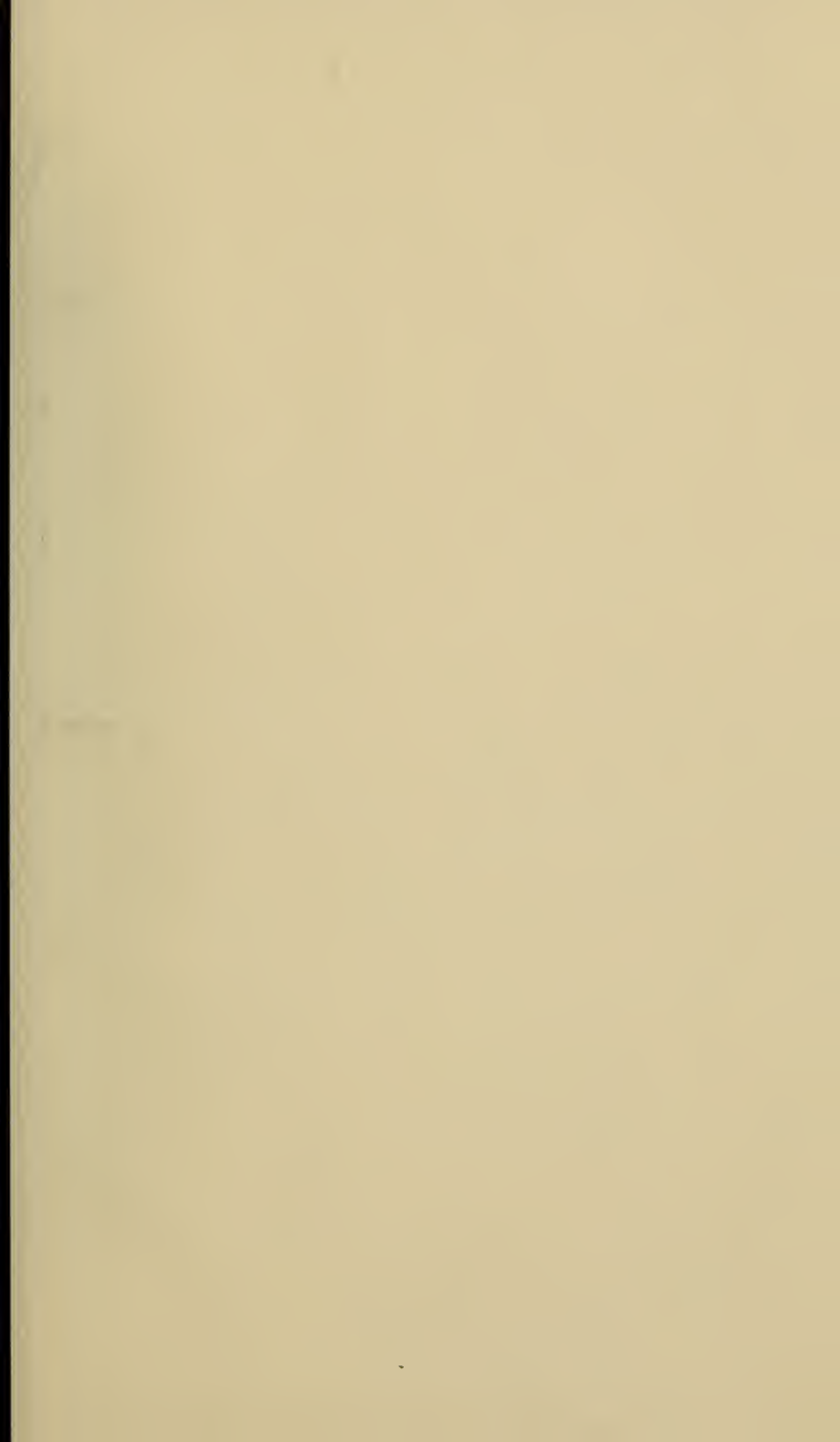
allow himself so easily to be brought into subjection ; he apportions himself, gives himself, communicates himself, to all. The great religious life appears not only in Catholicism, but also in Protestantism ; not only in positive faith, but also in Philosophy."

*[Classification of Natural Objects. Note to page 6.]*

The distinction between the principle of classification proper to the sensuous understanding and that of the rational mind, is not adequately pointed out in the text. As observed by James John Garth Wilkinson, in a paper on the grouping of animals : " Each walk of nature may be studied for very different purposes ; but the purpose will determine the order into which the knowledge gained during the study is distributed. Thus animals may be classed either, 1. To assist the memory ; for instance, to enable it to hold together a multitude of facts by virtue of some general points of connection ; or, 2. To aid the rational faculties, to strengthen their perceptions of the order of nature, of man himself, and of the human mind, and of the relations in which all things stand to the Creator. Natural History, therefore, as a ground, like all the other series in the Universe, may furnish any thing, from a bare catalogue, to an order reflecting a profound philosophy. \* \* \* When the end proposed in a classification of animals is to fortify the memory and to facilitate the record of knowledge, it would seem that similarity of form, and similarity in general, may constitute the basis of the classification. On the other hand, when the end is of a philosophical character, when we wish to treat our classification as a truth, and to reason from it, we must have recourse to something more vital than analogy of form, and in this case, as I hope to show, we must rather consider affinities of use and character than the resemblances perceptible to the senses. \* \* \*

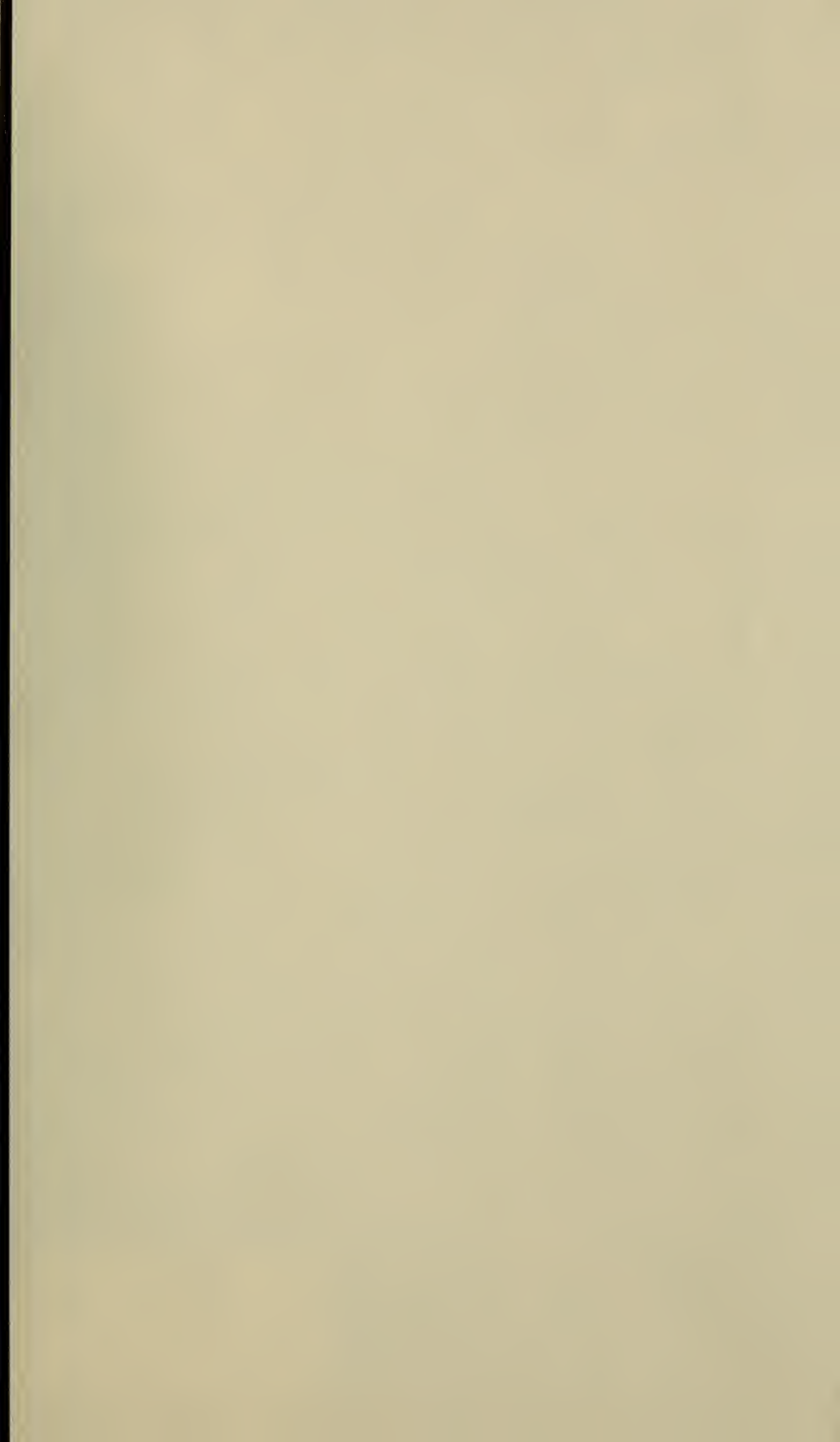
" I have before stated, that existing classifications may be likened to Dictionaries of animated nature, and the parallel involves an interesting truth. In an ordinary Dictionary, the words of a language are brought together by the rule of literal similarity ; and a mighty convenient thing such a Dictionary is. But in making use of language as an instrument of thought, we depart at once from the order of the Dictionary ; and in proportion as the subject lifts us into the art of expression, we avoid similarities of sound, lest the progressive spiral of ideas should be drawn back into a dull round of jingling terms. Now there is just the same difference between the present method of the naturalist and the method of nature, that there is between a dictionary and a grand composition. The former coheres by a single thread, namely, the rule of uniformity ; the latter is a connected tissue of ends, means, and uses, and the bond of connection throughout is the harmonious working of the parts, all with each, and each with all."

Mr. W. accordingly proposes a " trial of the principle of affinity of use as a ground of classification, in place of similarity of form and structure." This principle leads to the grouping of the domestic animals around the human race ; and Mr. W. concludes that of the animated tribes, " the horse is the prime unit, and most allied to man—that he is the head of animated nature." This scheme of classification may be attended with difficulties, but since it is founded in the very truth of things, it must ultimately prevail. Says Mr. W. " At all events we see a distinct luminous spot. Man and the domestic animals shining as a great light in the centre of animated nature. What if it be surrounded, as worlds always are, at first, with a dark circumference of chaos and obscurity ; this is the very matter out of which order and beauty are to be created. It only shows that, as followers of nature, she imposes upon us the same difficulties that she imposes upon herself. She works, and we must learn by rational methods. The organization of knowledge must begin from principles, and be accomplished progressively, precisely as the organization of matter begins, and as solar systems are created. We have no right to be disappointed, if the one condition of exploring nature consists in following that order which she herself obeys in her operations.









Deacidified using the Bookkeeper process.  
Neutralizing agent: Magnesium Oxide  
Treatment Date: Oct. 2004

## Preservation Technologies

A WORLD LEADER IN PAPER PRESERVATION

111 Thomson Park Drive  
Cranberry Township, PA 16066  
(724) 779-2111



**MAY 82**

N. MANCHESTER,  
INDIANA 46962



LIBRARY OF CONGRESS



0 013 194 699 5

